

THE GREENSBORO TELEGRAM.

EIGHTH YEAR

GREENSBORO, N. C., MONDAY MORNING, OCTOBER 12, 1903

Price, 3 Cent

FIRST DAY OF REUNION.

Brilliant Discourses in Greensboro Pulpits Yesterday.

Not until yesterday did Greensboro wake up to the importance of the "First North Carolina Reunion." Greensboro knew the Reunion would be great, but it did not know how great and in its fondest anticipation it did not picture it as great as the first day showed it would be.

An ideal October day—the occasional clouds were nothing of a drawback for there was enough sunshine of the right sort to make everybody satisfied with the weather conditions.

Bright weather showed its effect early in the appearance of the streets. Troops of children rosy with excitement were out to see the sights. And such an inspiring sight it was! Elm street a waving, tossing, rippling mass of flags! Flags on buildings, flags on wires, flags on poles, flags everywhere. Red flags, yellow flags, green flags, blue flags and flags of all colors and shapes, North Carolina flags and United States flags. College pennants, lodge emblems and what not. The wind was a favoring one for otherwise the scene would have been less impressive. It gave movement and that was all that was needed to make the picture the entrancing sight that it was.

Any one used to the streets and the people who go up and down them could tell yesterday morning that the throngs were not the usual Sunday morning throngs. There were evidently many visitors. You saw here a group of sun browned, bearded, stalwart farmers from Indiana. You saw there perfectly groomed professional or business men from the great world centers. All were interested in what they saw. They talked of the growth of the city, of the changes, of the state at large—of all the thousand and one things which the time and the circumstance suggested. It was a place where pleasant memories.

At the hour for service at the churches the sidewalks were crowded with the throngs of home folks and visitors on their way to one or the other of the churches at which reunion sermons were to be preached.

There were three distinctively reunion sermons in addition to the general reunion service and sermon in the afternoon at the opera house.

AT THE GRAND.

At the Grand Opera House yesterday afternoon at three o'clock Rev. Dr. A. C. Dixon, pastor of Ruggles Street Baptist Church, of Boston, preached the Reunion Sermon.

The crowd was immense. Nothing like it was probably ever seen there. People began coming soon after two o'clock. They came and kept coming. All the seats in all the floors were taken. All the boxes were filled and all the standing room occupied. Even then, people were turned away.

It was an inspiring congregation. The decorations were superb. In front of the rostrum there was a profusion of evergreens. Around the galleries and boxes flags were artistically draped.

The stage was as crowded as the body of the house. Visitors and committees, the choir, and other organizations were favored with seats.

Rev. Dr. Henry W. Battle was master of ceremonies. He announced the hymn, "Come Thou Almighty King." This was sung by the entire audience with great feeling. Dr. Dixon then read from the scriptures, the selections being taken from the first and thirty seventh chapters of Ezekiel.

The choir then rendered Mozart's "Gloria in Excelsis." This was superbly done. Every portion of it was given the rapt attention which showed that the large audience was perfectly in sympathy with the elegant music.

Dr. Battle then called on Rev. Dr. S. B. Turrentine who led in a fervent prayer.

Mrs. Janie Foushee sang "Fear Not Ye, O Israel," Dudley Buck. This number also proved most acceptable. Mrs. Foushee has a voice of great sweetness and power.

Dr. Battle then introduced the preacher. He said the audience could expect to hear an earnest, simple, powerful gospel sermon, preached by a member of a distinguished family which had shed lustre upon North Carolina. We could desire him back in North Carolina, Dr. Battle said, but he was called to service in Boston and Boston needed him. He said Dr.

Dixon began his ministry at Chapel Hill when Governor Aycock accepted Jesus Christ under his preaching.

Dr. Dixon then delivered his sermon. His eloquence was fitly compared by one who heard him yesterday to a cannon ball. He sweeps everything before him. He is tense in voice and in movement. His gestures are lightning like. Personally he is unusually attractive. He has the Dixon height and commanding presence though he is somewhat less dramatic than his brother, Thomas Dixon, Jr. He is older than his brilliant brother and his formerly jet black hair has become iron gray.

Dr. Dixon announced as his text: The heavens were opened and I saw a vision of God, Eze. 1, 1. The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones.

The sermon was based on the strange scene described in the first chapter of Ezekiel, the distinguished minister drawing a practical lesson from each of the several features of the mysterious description. He said further:

We are here on a beautiful mission—simply a reunion. We are here in memory of the old home ties. We have drifted far apart, in different states in this union, and perhaps out of the United States, and yet we are one today in the unity of patriotic loyalty.

We are here not under the shadow of impulse of any organization, or form, we are here because we love North Carolina, and would like to do her honor. We are here, everyone thinking about different things, with the same thing as the center of desire and purpose. I love the dear old state, not only because of my first birth, but more so because of my second. The

reunion is in my mind as it pictures today, when my father—blessing on his gray hairs today—preached the gospel of salvation through Jesus Christ and I accepted him as my Saviour from all sin. Those plain country people wept with me over sin, and then rejoiced with me over salvation, and when I meet them now I find that though we have drifted miles apart, we are together in that joy and hope, and when a few months ago they gathered with me in front of the old country meeting house, and strewed flowers upon the grave of my mother, and wept with me tears of sorrow and grief, as they had tears of conviction, I declare to you I felt that I had something in common with them that life and death could never touch. Most of them have remained on their farms, and I have drifted over the world, but we are akin, we are just alike in the deep things of God. The wings are still joined. The hands move in response to the wings divine, and you know these deep things of God are so deep that little things like the knowledge of Latin and Greek and Science and History do not affect it at all. It is solid in God. This conviction of sin, this yearning after the divine, this transformation of character that goes on under the impulse of the spirit, is not dependent upon culture, upon civilization, upon refinement, or ignorance. It is way down beneath these things. It is eternal truth. The truth for the hour is not to be despised—the truth that men talk on the streets, suggested by current events, but oh friends, there is eternal truth, good for both worlds, and all time and eternity the relation of man to God and God to man. Education does not effect it. Sad, sad the day when education becomes a substitute for regeneration. If there is one thing that has made me prouder of North Carolina than another, it is the great revival of common school education and higher education, led by our noble governor—I say ours, because I feel that I have a part in him myself. But I tell you, friends, if I had my way about it, I would write over the door of every school house and every college and every university, "You must be born again." White washing and galvanizing bones is not salvation. It takes the breath of God, spoken by the word of God, to make life, and when the new life has come into the soul, partaker of the divine nature, then there can be a betterment until we become like the perfection of Christianity in Jesus Christ ourselves. The mistake that education is all-sufficient has been made by eminent men. Bishop Colenso

went to Africa and selected a dozen bright African youths and brought them to London, and gave them the best education that they would receive in the best schools, and after they had graduated from his schools, he said, "Young gentlemen, now you had better give your attention to Christianity. And not one of them was converted. They went back to their native wilds. One of them, the son of a chief, in less than a year got into battle with a rival tribe, killed his enemy, and while his body was warm, cut his heart out and made a morsel of it, after all his English education.

John Hans Egede went to Greenland spent nearly thirty years trying to prepare the people for the gospel, but said they must know something about science and literature, and they must get an education to lift them up to the place where they could appreciate the religion of Jesus Christ, and he preached his last sermon on the text, "I have spent my life for nought," and went back a broken hearted man. John Beck went to Greenland, and the first thing he did was to preach to a crowd of savages. "God so loved the world that he gave his only begotten son," and he had not gotten through his sermon until Kajarnak the chief arose and said, "Mister, say it again." "Do you tell me there is a God that loves me?" "Say it over." And he said it over, and then Kajarnak came to his little house and was instructed in the ways of life, and accepted Jesus and became a flame of fire in his native land, and what every child, cultured or uncultured, needs is to know God in Jesus Christ; what the savage needs is to have Jesus Christ preached to him.

John G. Payton went to the New Hebrides to help bury the bones of the victims of a cannibal feast, and he preached Jesus, and when he came back on a visit to this country, I heard him say that the very men that had engaged in that cannibal feast were at that time deacons in his church. John Geddley, you will find his monument standing on one of those hills at the epitaph, which reads like this, "Landed here in 1837 (I'll mistake not) not a christian on the island. Died 1870; not a pagan on the island. What had done it? School. There had been school, formed, and the people were educated, but the pioneer of education is the gospel missionary. The foundation of education for time and eternity is faith in Jesus Christ.

Thus we have in Jesus Christ the union of spirit that expresses itself in outward form. The form is in the expression of life, but as we are joined in, loyal patriotism to North Carolina, we can be joined in true loyalty unto Jesus Christ. I want to bear testimony to another fact. As I come back to the state this time all these things have come trooping up in memory, the touch of an old farmer's hand made me a preacher. I studied for three years at Wake Forest with a view of law. My ambition was to be a lawyer. I thought there was an opportunity for usefulness as well as fame. My father appointed a meeting to begin at New Prospect church, in Cleveland county, on Saturday, and being engaged in another meeting a few miles below that was so interesting he could not leave, sent word to me to go up there and adjourn that meeting at New Prospect. I rode a mule up there, not as pleasant as a palanquin, but for five or six miles I went along thinking about my law future, and I came up in front of the old meeting house. There was a crowd of farmers standing there talking. One of them possibly one of the most illiterate among them, but one of the best that ever lived, came up and put his hand in my hand and said, "My boy, what's the matter?" "Father says he cannot be here today, and you must postpone the meeting until some future time." He pressed my hand a little harder, and said, "Look here, son, why can't you come in and hold a meeting for us?" My heart went to my throat. Why it had never dawned on me to do such a thing and I trembled from head to foot. I was ashamed to be a coward, and he held on so lovingly, and so persistently, that by and by I got off, and went into the meeting house, read a few verses of scripture, don't know what I commented, don't think there was much, but there were some testimonies. I loved Jesus and had a little story to tell about it. I told it and at the close there were some inquiries and after that the old farmer came up and said, "Look here, my boy, how would you like to come back and preach for us tomorrow?" I said, "Why I have not a sermon in the world. I do not expect to preach." It scared me all over. He said, "That don't make any difference; you come back here tomorrow," and I was still ashamed, and I promised that I would. I

went back the next day, but there was a preacher there, and I didn't like that for I had my sermon—God had given it to me—and wanted to preach it, but I began a meeting there and it went on over two weeks, and there were forty souls converted, I have never wanted to be a lawyer since. I have been preaching Jesus from that very day, and I would not go back to law for all the wealth of the Rockefeller and the Rothschilds put together. It was the touch of that old farmer's hand that did more for me than all the colleges on earth. Go to the University, get the highest training that the human mind is capable of, but I tell you, brother, there is something deeper than that, something in the old farmer's hand touch because it is God. God's wing, joined with humanity, can make humanity powerful if it be as weak as weakness itself.

Now the prophet gives to us a throne above these scenes and in relation to that throne the wheels. The wheel is the symbol of progress. Civilization goes forward on wheels. I came here on wheels. If you take the wheel out of civilization, you stop it dead still. And these wheels were so complicated, wheels within wheels, and so high that they were dreadful and all full of eyes. These wheels were under the impulse of the spiritual. They rested on the earth, and when the spirit moved they went up with the spirit, when the spirit went forward they went forward. They symbolize the organization, the machinery of the church, the state, and the family, everything that God can use for the advancement of his cause, and the teaching for us is that all this machinery should be under the spirit of God. The wheels, oh, so complicated. I tell you, brother, some have to take the complication because they try to run the wheels themselves. They get to the old windlass and turn their wheels. At our last annual meeting we had forty-two societies to make their annual report, enough to make the head whirl and just send one to the unattractive asylum, if you try to run all these wheels, but it rests you just to realize that the wheels are under God's spirit. If they are not, they should be. All the machinery of God's church, in missions, in home work, in education and everything else is under the impulse of the divine spirit, and if they are not, they ought to be. They will never be successful until they do. These wheels were so great, they were dreadful and full of eyes, full of wisdom. The eye is the symbol of wisdom and thus are to form great plans for God, plans that take in the evangelization of our state and our country and the world, and plans that as we have for time and eternity, formed for the advancement of God's kingdom. But notice this, that some men who form great wheels for themselves, they think in thousands and millions for their own corporations—and I declare corporations have become such wheels they are dreadful and all full of eyes—but you put one of these men on a committee for evangelizing the city, or state, and just listen to him talk when he begins to consider how much money he ought to give for that purpose, and go to the meeting of the committee when it is discussed, and you will find these men who have been thinking in thousands and millions for their own corporations are now thinking in dimes and dollars. Instead of having a great wheelful of eyes, they set up their own pin wheels, men that have the spirit and wisdom to build immense corporations, some of them wicked, some of them on a basis of honesty, oh, that God would help them to form plans for him, as great as his thought, as far reaching as his salvation for the salvation of the world.

Let me say finally that the throne had a rainbow about it and Jesus Christ upon it. The man who sees Jesus Christ on the throne is the optimist. He sees the rainbow, and no matter how complicated the wheels and how dark the prospect, it is about him, for he has crowned Christ in his heart, and looks upon him as holding the scepter that is his to give hope for the future. Such a man has a right to hope. I tell you, brother, if you are not crowned Christ in your heart and in your life, you have no rainbow about the throne. You have come back to the old home in North Carolina without a home in Heaven? You have come here to look at the place where the house was burned, as my old homestead was, you have come here to wander in the old groves, and you will have no hope of walking amid the trees on the bank of the river; you have come to the old homestead without having a title to the new home. O, is that true friend? Howard Payne who wrote the words "Home, Sweet Home," never knew what it was to have a home of his own, and most of you doubtless know the history of that song, how it was that Payne was walking down the street in a great city in Europe one night, and he went across the street, stood there upon the steps for a moment, and noted how the light shone down through the window. He took out his hand book, and inspired by the home scene through the window, wrote these words, "Home, Sweet Home." He went off and they were published and have gone over the world. Years afterwards, Howard Payne, walking down that same street one night said, "I will go over and sit on the steps where I wrote my poetry that has made me famous." He went over and took a seat on the steps, and while he was sitting there some ladies came into the parlor, struck the light, opened the piano, and one of them sat down and began to play his own words and music, "Home Sweet Home." He sat there with his face in his hands and wept as he thought of the fact that he had made other homes happy and had no home himself. Suppose the owner of that home had come to the door and said, "Mr. Payne, this home is yours. You have written about it. Won't you come in?" Do you think he would have cursed the owner of that house? I plead here this evening with every man or woman that has a home to love and a home that you owe to Jesus Christ of Calvary, will you not let that home and its sacred ties lead you to a title to the home eternal, so that when you go back to the home outside of the state you can carry a tie that unites us for time and for eternity. Some people speak of homes breaking up, and as the world puts it, our home is broken up. The children are scattered. The

mother is glorified. The dear father, we tried to induce him, unwisely as I think now, to leave his little church and place and come and live with us, there in his loneliness, preaching and working and praying for his boys and his girls. The home has been broken you say, and yet, friends, you never lose your homes. The home is never destroyed. It goes with you wherever you go. It sings to you in your silence. It is a comforter to you in your loneliness. It is sweetness to you in the bitterness of night. At midnight you wake up and it is nightingale in the dark. At mid-day you think, and it is the lark rising up to meet the sun. The home is never destroyed. It goes with us all over the world. A Christian home is eternal. Fire cannot burn it. No power on earth can affect it. The Indians have a legend that when the frost comes and nips the flowers in their beautiful colors, these same colors are caught up in the rainbow on the cloud, so that the rainbow is the glorified flowers of the field. And, oh, that is what the home is here, and there the flowers of hope and peace and joy are never lost. God catches them up into the rainbow about his throne. The home here is but the preface of the volume of the home beyond. If you have Jesus Christ as your Saviour.

May I say as a last message that our state is under God's guidance? God's protection; the state is ordained of God. You know I think what is ordained of God ought to do only what God wills. Once it was united with the free unbiblical alliance of the world. The state supported the Church. Now, let us wipe off a blush, it is united with the saloon. The saloon supports the state, helps to support it, and what was ordained of God should not be supported by what was ordained of the devil. Let the divorce come—in the providence of God let the divorce come, and then the state will go forward upon the wheel of progress propelled by the spirit who has given it its mission. God has said that marriages have only one cause for divorce, and the state that recognizes

Rev. Dr. Dixon, of Boston, who preached the Reunion Sermon.

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WESTMINSTER CHURCH. THE BOARD OF MANAGERS.

Rev. Dr. R. P. Pell, President of Converse College.

The Reunion sermon at Westminster Presbyterian church was preached by Rev. R. P. Pell, president of Converse College, at Spartanburg, S. C. The church was crowded for the occasion.

Popular Education in its Relation to God's Purpose of Unity was the subject of Dr. Pell's sermon. His text was John 17:21. "That they all may be one, etc."

This may be characterized as an age of unity. Every sphere of activity, religious, political, social, is marked by this tendency. Whatever may be the motives or specific manifestations of these varied movements towards it, the mere face of unity is itself in accordance with the inworking of the Divine Spirit and Divine Providence will use these movements to promote it in such a way as to glorify God.

One of the agencies under God that may indirectly but powerfully conduce to this end is popular education. While intelligence cannot produce unity, in fact, sometimes appears to hinder it, it is only through such diffusion of intelligence as is effected by popular education that the obstacles to unity can be overcome. This is brought about in two ways:

1. By enabling men to understand each other better. The ability to comprehend the terms in which we address one another, after removing apparent differences and melts away incipient antagonisms. Then men, instead of talking in dialects as most of us do, communicate in well understood language fixed by the best usage, much will be done to spirit away the party differences in church, state and society. The ability to read intelligently the productions of all ages and climes, which it is the function of the common school to impart, may help to pave the way for the second coming of the Son of Man as the spread of the Greek tongue over the east anticipated His first advent. As the hearing of the gospel was first facilitated by the possession of a common tongue, so the believing the same gospel may be hastened by the possession of a common understanding. The larger the number of men who attach the same meaning to the same words, the larger the number who will speak heart to heart without the intervention of explanations that do not explain and proofs that do not prove.

2. By enabling men to distinguish more clearly between essentials and non-essentials. The men who disturb a community are those who claim for their insignificant "ism" the dignity of an eternal principle. But after all, eternal principles are exceedingly few. In order to find out what they are we must ever be making a wider and wider induction. We must have the ability to gather together, examine and differentiate a larger and larger number of facts. This requires increased power of observation, classification, explanation, and as these grow, the binding principles appear to be fewer and fewer. We are led to surrender some narrow ones, that we may enrich ourselves with broader ones. We begin to discern interconnections between things formerly supposed to distinctly separate and even opposed, and to discover bonds between ourselves and others whom we formerly imagined enemies. This power to think our way through a mass of apparently incoherent and even conflicting particulars, to great universals, comes to us through the regimen of the schools, and the multiplying opportunities given to men through the spread of popular education to make at least beginnings in this experience must eventually reveal to us more and more the kinship between the eternal and the disparate nature of the accidental. Men will then tend more and more to cast aside the latter, cling to the former and recognize this essential oneness.

This is the day when the higher education is best prepared to help popular education in achieving this result. The point has been reached in the former where it is capable of planning, guiding and sustaining the latter, so that it can become a more efficient instrumentality for this purpose. Moreover the higher educators are endeavoring to bridge the chasm between themselves and the people, and to bring about a common intellectual and spiritual life. In every way, they show this willingness to serve, and service after all is the solution of this great problem of unity, the binding together of men in a spirit of mutual helpfulness.

Many a woman imagines that all her troubles are due to the fact that she is misunderstood.

When a woman of thirty looks into the future it seems as brief as a rabbit's tail.

VIRGINIA COAST

Not a Ship Dares Leave the Shelter of Newport News.

Newport News, Va., Oct. 9.—A north-west hurricane has prevailed here all day.

A number of small boats were blown on shore and otherwise damaged. One of the highest tides for years was recorded.

A launch from the battleship Maine got a rope tangled around her propeller and became unmanageable. She went broadside against the launches Agnes E. Weston, C. B. Lawrence and Osprey, and together they went broadside against the breakwater. All were badly damaged before they were disentangled.

Not a ship sailed from the port yesterday or today. The Washington, Baltimore and New York steamers could not leave Old Point tonight.

The gale is raging along the Virginia-North Carolina coast from Cape Henry to Kitty Hawk. In Norfolk the highest velocity reached was 30 miles, but the heavy blow outside backed an unusually high tide into the inner harbor and all the water-front streets in the commercial district are under water. Telegraphic communication is seriously damaged.

War Not Feared.

Washington, Oct. 9.—State department officials do not look for any immediate outbreak of hostilities between Russia and Japan. On the contrary, it is believed by many of them, that some sort of an agreement between the two countries will be made regarding the future of Korea which will be satisfactory to Japan.

No information was received by the department today indicating that Russia has as yet made any move looking to the evacuation of Manchuria. On the contrary it is believed by some officials that Russia has never intended to fulfill her pledges, and turn over the control of Manchuria to Japan. It is stated upon high authority that the United States is in no manner concerned over the action of Russia in remaining in Manchuria. Russia, it is said, has acceded to every demand made by the United States in regard to the trade relations of Manchuria, with the outside world, and if she chooses to break her pledges with China and Japan it cannot now be seen just how the United States is vitally concerned. On the contrary, it is suggested in some official quarters that Russian control would be an excellent thing for Manchuria and would probably greatly increase the trade of that country with the remainder of the world.



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WEST MARKET CHURCH.

Rev. Dr. Charles W. Byrd, Pastor of
First Methodist Church, Atlanta.

At West Market Street Methodist church yesterday morning at eleven o'clock, Rev. Dr. C. W. Byrd, pastor of the First Methodist church, Atlanta, preached a powerful and uplifting sermon. It was preceded by a program of music which included a beautiful anthem by the choir, and solos by Mrs. Banner and Dr. Betts. Dr. Byrd's text was, "I am come that they might have life and that they might have it more abundantly."

The theme was, "The Mission of Jesus." The minister said in substance: There is a widespread misconception of the purpose of Christ's coming. Not a few have supposed that he came to found a religion. That this is not a fact is evidenced by the absence of the three essentials of a religious system—the promulgation of a system of doctrine, the formation of a ritual, and the organization of a church. The purpose of Christ's coming is more briefly and comprehensively stated in this passage than in any single text of the sacred Scriptures, while it would not be wise to form doctrine on any single utterance even of Christ himself, the proposition that He came to give life to the world is abundantly sustained by his teachings throughout the whole period of His earthly ministry. It is said that He came to seek and to save the lost, but He always saved by imparting life. It is said that He came to do His father's will, but His Father's will was that the world might have it more abundantly. He declared in His first sermon at Nazareth that the prophecy contained in the 61st of Isaiah was fulfilled in Him, and this was the promise of life to the Jews and through the Jews to the Gentile world. His last prayer breathed in the Fathers ear the same deep desires. Christ uses means, however, for the impartation of life. The first and all important one is the church in the true interpretation of the word. Here the speaker combated with vigor the idea that the church is merely an ethical organization or a school of theology. He laid emphasis upon the fact that the church is a reservoir of life and its mission is to distribute life through individual and institutional effort. Second, Christ uses the revealed word. Here he raised the question of what the Bible is and emphasis was laid upon the fact that it is more than a book about religion, being the recorded experiences of man who had the life of God in their souls. He combated the traditional view that holds to the verbal inspiration and inerrancy of the Scriptures on questions of fact and doctrine, and declared that with his view of the Bible as a book of religion, if he could be convinced that the story of Jonah was not a historic fact and that the Hebrew Samson was the Greek Hercules in Jewish dress, it would in no way invalidate or weaken the force of its religious teaching. Here he contrasted it with the lofty productions of poets and philosophers of the past and declared that its superiority consisted in the recognition of God as the great moving force in human history and the ever imminent power in the operations of nature. Third, Christ imparts life through the perpetuation of his earthly ministry through the operations of the divine spirit. He gives to men his own life and in the one phrase "Christlike life" is embodied the whole ethical significance of Christianity. This vital union with Christ differentiates Christianity from every other system of religion and puts it beyond the range of comparison with them. No Confucianist ever dreamed of vital union with Confucius and no Buddhist ever thought of receiving life from Buddha, but Paul said "The Life that I now live I live by the faith of the Son of God." The minister closed with an appeal to the congregation to assume the attitude of receptivity and let God put in them what He can, and then he declared that He would get out of them what He would.



J. W. JENKINS, OF BALTIMORE.

SUNDAY, OCT. 11.

11 a. m.—First Presbyterian church. Rev. W. W. Moore, D. D., president Union Theological Seminary, Richmond, Va.
11 a. m.—West Market M. E. church. Rev. C. W. Byrd, D. D., Atlanta, Ga.
3 p. m.—Grand Opera House, Reunion Sermon, Rev. A. C. Dixon, D. D., Boston, Mass.

MONDAY, OCT. 12.

2 p. m.—Grand Opera House. Invocation.
Introduction of Hon. Matthew Whitaker Ransom as presiding officer, by President Charles D. McIver, chairman board of managers.
Address of Welcome on behalf of the state, by Gov. Charles B. Aycock.
Address of Welcome on behalf of the City of Greensboro, by Col. James T. Morehead.

Responses, seven minutes each.
From the North Carolina Society of New York, Hon. Frank E. Shober.
From the North Carolina Society of Philadelphia, W. F. Futrell, Esq.
From the North Carolina Society of Baltimore, Mr. John Wilbur Jenkins.
From the North Carolina Society of Richmond, Rev. W. W. Moore, D. D.
From the North Carolina Society of Atlanta, Shepard Bryan, Esq.
From the State of Nevada, Judge Gerald.

From the State of South Carolina resident R. P. Pell.
From the State of Tennessee, Hon. D. Tyson.

Brief responses from other states.
3 p. m.—Entertainments:
The North Carolina State Normal and Industrial College.
The Greensboro Female College.

Smoker at Pythian Hall to visiting Pythians.
9:30 p. m. to 11:30 p. m.—Entertainments at various headquarters.

TUESDAY, OCT. 13.

10:30 a. m.—Guilford Battle Ground. Addresses by Hon. Hoke Smith, of Georgia; Hon. Joseph M. Dixon, of Montana; Dr. Paul Barringer, of Virginia; Mr. Walter H. Page, of New

York; President E. A. Alderman, of Louisiana; Hon. Murat Halstead, of Ohio.

1 p. m.—Basket dinner.
3 p. m.—Central Carolina Fair.
8 p. m.—Cone Athletic Park. Fire works.

9:30 p. m.—Smith Memorial building. General reception.
11 p. m.—State songs.

The board of managers of the North Carolina Reunion and the city of Greensboro appreciate the cordial cooperation of many people in the state to make the reunion a success. The management will always remember kindly those who have shown their interest and co-operation.

It ought to be known that the News and Observer contributed over half the expense of getting out the reunion edition of that patriotic and progressive paper.

The board of managers has made no appeal to people outside of Greensboro for contributions to the Five Thousand Dollars necessary to pay the expenses of the Reunion, but now that the amount has been raised, it feels constrained to express its grateful appreciation to six gentlemen in the state, who in their abounding patriotism made generous subscriptions to the fund.

These gentlemen are General Julian S. Carr, Hon. Francis D. Winston, Mr. H. G. Chatham, Mr. R. T. Gray, Col. Henry C. Cawles, and Col. A. B. Andrews.

Col. Andrews sent his check for \$200. This is the largest individual subscription made to the reunion, and the act was characteristic of the patriotic North Carolinian that he is.

People of this city do not fail to appreciate those who show their substantial friendship to it at a time like this.

BATTLE GROUND GETTING READY

FOR ITS PART IN NEXT WEEKS GREAT CELEBRATION.

Flags about wave a welcome to all—An Order Placed for a Monument to Judge Schenck, with the Handsomest on the Grounds.

Editor Telegram:

Ten days ago the replacing of the defective plating under the Avenue, the building of a new bridge, the erection of a new monument, etc., at the battle ground.

Today the mechanics, the mowers, the sweepers, and others have gotten in their work, and the flags are aloft. They wave a welcome to all. The painters—the cheapest and most effective of all beautifiers—are rapidly getting in their touches.

The county team and scraper reached us yesterday—thanks to our patriotic commissioners, and they are

"hard at it". Through the sustained and intelligent liberality of the good people of Greensboro, of the Southern Railway, and that of some others the present condition of our treasury has justified the placing of an order for a monument to Judge Schenck, handsomer, as was right, than any other now upon the ground. This, however, we will not see before June next. Nevertheless, we will unveil on the 13th a thoroughly staunch and, with its pyramidal cap and four polished faces, neat memorial. Its faces will bear inscriptions, that all will agree are most fortunate and opportune for this occasion. In the common cause of the period Virginia's Washington, commanded northern troops on the Hudson, and Rhode Island's Greene commanded southern troops at Guilford. So the stone bears upon its northern face, "No North, Washington," and upon its southern face, "No South, Greene," and the other faces bear respectively "1776" and "1903."

We are promised another unique and exceedingly interesting unveiling, and hope to have it, but we don't like "to holler before we are out of the woods."

Verily the Saxon man is gallant and magnanimous, and yet he has strangely ignored the heroism of woman in war. He delights sincerely to talk of it, but he don't put her form in bronze, and thus proclaim throughout the ages her deeds, as he does his own. This we hope to do on the 13th.

Since the Battle Ground Company pays as it goes, and is this day able to do it, we confidently and with pride expect the thoughtful commendation of all, for the above shows good management, hard work and strict economy. save in essentials and in improvements that are permanent. These interest and bind the state and nation to us.

The community will join us in thanks to and hearty commendations of the management of the great reunion in holding its second day at the Battle Ground. This is indeed a grand opportunity for the noble work we are doing there, and this action on the part of the intelligent men in charge is fully appreciated. It shows also that in the opinion of these intelligent gentlemen no spot in North Carolina is of broader or of more general interest.

We hope and trust that the 13th will be a fine day. We know that the 13th will be such—a little crisp and frosty perhaps, but a big, round October sun will shine down gloriously on all "God's people" there assembled. We predicted this forecast upon the fact that since the 1st of July, and that was in 1899, when from unavoidable causes the celebration was not held. Previous publication of the fact having been made, of course the rain was at liberty to do as it pleased, and here it came.

Let every individual citizen, commend, and also aid and abet the disinterested and laborious efforts of the

the reunion, and Greensboro, by its welcome home, will strike a cord of sympathy, that will reverberate throughout this broad land of ours.

Yours truly,
JOSEPH M. MOREHEAD,
President Guilford Battle Ground Co.

CLARENCE R. BROWN,
Chairman Decoration Committee.DR. W. H. LASH,
Chairman Committee on Arrangements.Z. V. TAYLOR,
Chairman Committee on Transportation.

CONTINUED

any other cause the impulse, set apart one holy type for and I believe recognize it, even with the of state. The and the church manly under forward, with and that thro by and by be power and gr crown will b scepter will throne his call upon eve family and e state and eve gel and every to say.

"All hail the Let angels pr Bring forth a And crown hi Let every kin From this ter To him all n And crown hi

When Jame with a Germ Alps, one of t ed his hat as and Rome, an past, I salute friend turned his hat toward "Glories of the

The Apostle Alpine height, ence said, "I h I have finished the faith; hen for me a cro Glories of God salute you," a future, "Glorie future I salute time comes th under the imp ery heart in h tion ordained the Alpine hel ty, and say churches and ganizations, through Calv we can turn o of eternity an that shall co

Last night preachers in Byrd and Dr. First Pr and Dr. Dr church. "At West Market nificat" by E voluntary, w Hallie Hall s was a chorus clusion. Dr. ing prayer a the closing m meeting of churches of was James

The spirit dwell in you jealous solici cipline of the tian Character The theme lowin head: 1. The call conversion. 2. The a spirit as air power.

3. The se hurtful thing God and H 4. The pr enlargement upon spiritua 5. The tra Christian's f Dr. Byrd l tive speaks boro. Both pleasure. Dr. Moore's First Presby characteristi Dr. Moore is in the south reputation ye characterized and aptne night Mrs. V a solo in an Dr. Dixon congregation church. A s provided in duet rendere Mr. Martin

Miss Nann nographer fo Company, ma Dr. Dixon's Telegram wi sermon whic morning.

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GREENSBORO, N. C.

CONTINUED FROM FIRST PAGE

any other cause does not respond to the impulse of the spirit. God has set apart one day of the seven as the holy type for worship and service, and I believe he would have the state recognize it, as well as the church, even with the union of the church and of state. The wheels of the family, and the church and the state and humanity under God's impulse, going forward, with Christ on the throne, and that throne on which he sits will by and by be pushed into sight with power and great glory, and then every crown will be his crown, and every scepter will be his scepter, and every throne his throne. I would like to call upon every individual and every family and every church and every state and every nation and every angel and every redeemed son in glory to say:

"All hail the power of Jesus name
Let angels prostrate fall.
Bring forth a royal diadem
And crown him Lord of all.
Let every kindred, every tribe
From this terrestrial ball,
To him all majesty ascribe,
And crown him Lord of all."

When James Russell Lowell stood with a German friend on top of the Alps, one of the highest peaks, he lifted his hat as he turned toward Italy and Rome, and said, "Glories of the past, I salute you." His German friend turned on his heel and lifting his hat toward his fatherland, he said, "Glories of the future, I salute you."

The Apostle Paul, standing on the Alpine height of a Christian experience said, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness. Glories of God's grace in the past, I salute you," and lifting his hat to the future, "Glories, greater glories of the future I salute you." And when the time comes that every heart shall be under the impulse of God's spirit, every heart in his church, every institution ordained of him, we can stand on the Alpine height of redeemed humanity, and say as individuals and as churches and as families and as organizations, "Glory of God's grace through Calvary, we salute you." Then we can turn our faces toward the vista of eternity and salute the greater glory that shall come in the home eternal.

Last night there were visiting preachers in the city as follows: Dr. Byrd and Dr. Moore at West Market and First Presbyterian churches again and Dr. Dixon at the First Baptist church.

At West Market church, "Magnificat" by Bartlett was rendered as a voluntary, while as an offertory Miss Hallie Hall sang "Face to Face." There was a chorus by the full choir in conclusion. Dr. Crawford led in the opening prayer and Rev. Ira Erwin made the closing prayer. (It was a union meeting of the three Methodist churches of the city.) Dr. Byrd's text was James 4:5, Revised Version.

The spirit which he hath made to dwell in you yearneth over you with jealous solicitude. Theme, "The Discipline of the Holy Spirit on the Christian Character."

The theme was treated under the following heads:

1. The calling of the divine spirit in conversion.
2. The acceptance of the divine spirit as an indwelling and sanctifying power.
3. The separation from earthly and hurtful things that separate between God and His children.
4. The process of education in the enlargement of the children's outlook upon spiritual life and its possibilities.
5. The training by the spirit of the Christian's faith.

Dr. Byrd is one of the most attractive speakers ever heard in Greensboro. Both his sermons gave great pleasure.

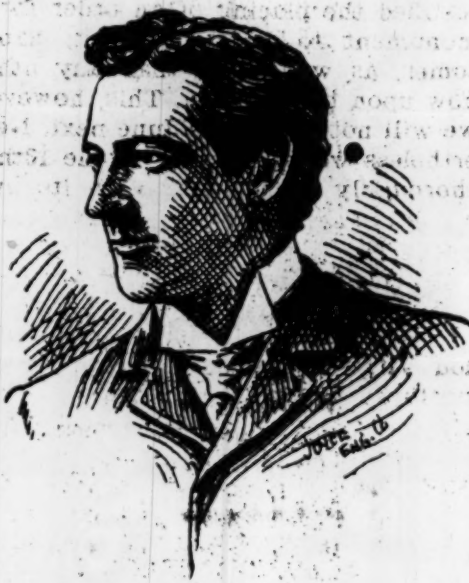
Dr. Moore's evening subject at the First Presbyterian church was some characteristics of the prophet, Elijah. Dr. Moore is one of the ablest divines in the south. He fully sustained his reputation yesterday. His sermons are characterized by beauty of language and aptness of illustration. Last night Mrs. W. H. Stone, Jr., rendered a solo in an acceptable manner.

Dr. Dixon preached to an immense congregation at the First Baptist church. A special musical feature was provided in the form of a delightful duet rendered by Mrs. Brodnax and Mr. Martin.

Miss Nannie Combes, the expert stenographer for the Coulter & Lowry Company, made stenographic notes of Dr. Dixon's sermon, and furnished The Telegram with those portions of the sermon which it is presenting this morning.

The Raleigh News and Observer generously loaned The Telegram the cuts used in this paper.

It's an easy matter for a man to break out of the unknown class after inheriting a big fortune.



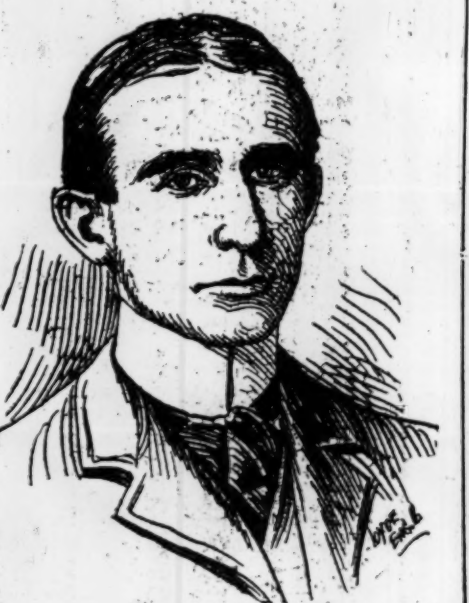
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FIRST PRESBYTERIAN.

Rev. Dr. Moore, of Union Theological Seminary, Richmond.

An overflowing congregation heard the Reunion sermon at the First Presbyterian church by Rev. Dr. W. W. Moore, of Union Theological Seminary, Richmond. Prior to the sermon there was an exceedingly well rendered solo by Mr. Wesley White.

Dr. Moore's theme was "The Making of Transitional Men, What Makes Them and What They Make." His text was, 1 Samuel iii, 20; "And all Israel, from Dan even to Beersheba, knew that Samuel was established to be a prophet of the Lord." He said in part:

The loftiest ideal ever set before a nation was that which God placed before the Israelites when he entered into covenant with them at Mount Sinai. It was expressed in these words: "Ye shall be unto me a kingdom of priests and an holy nation." This was no ideal of military glory or material wealth, such as most nations have striven to attain. It was an ideal of personal and national righteousness, of spiritual privilege and of helpful service to mankind. "Ye shall be unto me an holy nation"—there was God's requirement of righteousness, "Ye shall be unto me a kingdom of priests," that is, as the construction really means, a dynasty of persons invested with royal rank and priestly functions—there was God's appointment of Israel to religious privilege and religious responsibility. For priesthood implies not only privilege but duty. A priest is a mediator and teacher of God's will. Israel as a priestly nation had a ministry to the world. Her mission was to teach religion. Her call to it was clearer even than the call of Rome to teach the world letters and art. The ideal set before Israel then was Religion—intensive and extensive, if we may use these terms for lack of better, meaning by intensive religion truth and righteousness realized in their own hearts and lives, and by extensive religion the teaching of truth and righteousness to the world.

You are familiar with the melancholy history of Israel's failure to realize this splendid ideal in the generations immediately succeeding the covenant at Sinai. In order to the regular administration of the ordinances of public worship, an official priesthood was organized at Sinai in connection with the elaborate system of object-lessons in the tabernacle and its ritual, and a whole tribe was set apart to the offices of religion. This tribe alone had no territory allotted to it among the rest, but instead of a portion of their own the Levites were scattered among all the other tribes, occupying specified towns in different parts of the country. To this sacerdotal order and to those Levites thus dispersed among the people was originally entrusted the principal part of the work of spiritual instruction and government. But, during the period of the judges, which has been well called the Hebrew Dark Ages—a period of civil and religious disorder the priesthood itself degenerated, as seen in the scandalous history of Tophni and Phineas; and the Levites, so far from fulfilling the purpose for which they had been scattered over the land and holding the people to their spiritual ideal, became themselves leaders of idolatry, as in the case of Jonathan, the grandson of Moses. With the loss of character on the part of the priests and Levites, the ceremonialism of which they were the exponents necessarily lost its power and religion lost its hold upon the people.

Hence arose the necessity for a system of plainer and more effective teaching, and the demand for a leader of creative genius to organize such a system. "The crisis came and the heroes came." "In this crisis of the chosen people, second only to Moses. Amidst the wreck of the ancient institutions of the country, amidst the rise and growth of the new, there was one counselor to whom all turned for advice and support." Samuel, the Prophet. And so grandly did he meet the crisis that evoked him that for three thousand years his influence upon mankind has been second to that of no mere man that has ever lived since his day. For Samuel was not only the organizer of what we call constitutional government, but he was the originator of two of the most potent and beneficent agencies of our civilization, the pulpit and the school.

He revolutionized the political and religious life of Israel. He was the last of the judges, the first of the Prophets, the founder of the monarchy. He was the connecting link between the old regime and the new. He was reformer, organizer, epoch-maker of the first magnitude. And there is no career in all scriptural history from which the men of this transitional epoch in North Carolina can learn so much, for they have the same kind of problems to solve and the same kind of work to do.

Before proceeding to make good these statements as to his work and influence, some of which may seem to you at first sight extravagant, let us call to mind once more the familiar picture of the child and the man, and the familiar story of his antecedents, character and training.

1. And first of all, if we would know how such men are made, we should note that Samuel was the son of his mother. The most potent influence in the making of the men who made Israel who first founded schools and who first organized preaching, was that of a wise, gentle, just, and loving mother. It is not merely an alliterative epigram when we say, "the hand that rocks the cradle rules the world." Our age has seen more clearly than any other that even the pre-natal influence of a mother on her child is very great. It was not a mere accident or coincidence, as some one has pointed out, that Nero's mother was a murderer, or that Napoleon's mother was a woman of prodigious energy, or that Lord Byron's mother was a proud woman, ill-tempered and violent, or that John Wesley's mother had executive ability enough to manage an empire, or that Washington's mother was devout and pure and true and of the loftiest character—the woman of whom he said, "All that I am I owe to my mother." There must be something besides mere chance in an array of facts of which these are but specimens. When to the prenatal influence is added the after influence of association, example and instruction, moving along in the same direction through all the years of special susceptibility, nothing short of eternity can reveal how decisive have been the influence of a mother's life and personality upon the life and personality of her child. The development of the affections in children precedes that of the intellect. The mother governs through the affections, and, as she alone is brought into the closest relations with the children during the formative period of their lives, they learn to love her with a far different feeling from that which is inspired by the father. His is largely the rule of authority. Hers is the rule of love, and hers is infinitely stronger and more abiding. Hence the greatest need, not only of France, as Napoleon Bonaparte said, but of every nation, is mothers, good, pure, faithful, loving mothers. Now, Hannah was a mother after God's own heart. She prayed for a son, and when a son was given her, she recognized and assumed her responsibilities with a cheerful and whole-hearted devotion. "She wore no crown like Queen Victoria, she led no army like Joan or Aa, she slew no tyrant like Charlotte Corday she founded no school like Mary Baldwin, but she made the man who made the monarchy, who planted the seeds of all constitutional government, of all opposition to tyranny, and of all organized schools and colleges, and who made the pulpit what it has ever since continued to be.

If the men of our stock have been of any use to North Carolina or to other states in which they have lived, let us thank God today first of all for our North Carolina mothers. Astrologers tell us that the light of a star lingers lovingly around the world for centuries after the star itself has disappeared from the firmament. However that may be, certain it is that the influence of those blessed luminaries of the home abides with power upon their children and their children's children long after they have gone home. Turn once more to that delightful little volume of Drumtechtory stories and read the sketch entitled His Mother's Sermon if you would see what "Jan MacLaren," the most popular writer of that species of literature in the world, thinks of the posthumous influence of a mother upon her son. A man learns his political and other opinions from his father and other men, but he learns his religion from his mother, and as Thomas Carlyle has said, a man's religion is the main fact about him, it is that which more than anything else makes him what he is.

2. The circumstances attending Samuel's response to the first call of the Mysterious Voice show that he had also early developed the self-denial and self-control which are indispensable conditions of the highest success in life, especially in an age of intricate and irritating and explosive problems and of strenuous activity like ours.

3. The most notable thing about Samuel's training for his great career was his gradual growth, the continuousness and consequent harmony and strength of his development. The silent, inward, unconscious growth of Samuel is in strong contrast with the violence and profligacy of the times, and, as Stanley points out, is the expression of a universal truth. The fact that in him the various parts of

his life hung together, without any abrupt transition explains the marvelous success of his work in binding together the broken links of two diverging epochs and imparted to the age in which he lived the continuity which he had experienced in his own life. In proportion as our minds and hearts have grown up gradually and firmly, without any violent disturbance or wrench to one side or the other, in that proportion do we accomplish our best work for God. The steady, solid, lasting work of the world is done by the men who come from Christian homes are trained by godly mothers, and developed through a pure childhood and youth to a strong well balanced, and fruitful manhood. My brethren, let us learn this lesson. In our work for North Carolina henceforth let us continue as heretofore to magnify the work of the home. "And the child Samuel grew on and was in favor with God and men." If our state has been noted for any one type of character it is the balanced type. We are not men of extreme views. Other states may have more genius, but no state has more sense, good, hard, solid, every day sense. "The maelstrom attracts more notice than the quiet fountain; a comet draws more attention than the steady star; but it is better to be the fountain than the maelstrom, and to be the star than the comet." Our people will not follow men of extreme views. They will not lay their course by sky rockets, but the steadfast pole star they will always follow. Symmetrical solid, well knit men, free from extravagances of doctrine and method, are the kind of men now needed by North Carolina.

4. Samuel was a transitional man. It is this feature of his life which invests him with such peculiar interest to the young men of the south who have grown up amid the changes in our southern land which were wrought by the great revolution in the sixties, men who have had to be at once conservative and progressive, who combine profound reverence for the past with buoyant belief in the future; steadfast in their adherence to the principles which have given their people and country a glorious past, coupled with a clear recognition of the changed conditions brought about by the war and other causes, and the consequent necessity for some changes of method in the application of those principles.

Samuel was not a founder of a new state of things like Moses, nor a champion of the existing order of things like Elijah. He stood literally between the two, between the living and the dead, between the past and the future, between the old and the new, with that sympathy for each which at such a time affords the best hope of any permanent solution of the questions which torment it. See his attitude towards ritualism, though brought up on the ritual of the tabernacle, and hear his definition of religion. "Behold to obey is better than sacrifice and to hearken than the fat of rams." See his attitude towards the monarchy, though brought up under the old system of republic and judges. We need men today of equally open mind, broad outlook and power of adaptation.

There then we see what makes the transitional man; his mother's influence, his early mastery of self, his gradual and symmetrical training, and his sympathy alike with the old and the new.

5. The greatest work of Samuel's life was the establishment of the prophetic order and the organization of the prophetic schools. He not only reformed the civil and religious life of his people but he took measures to make his work of restoration permanent as well as effective for the moment. He established schools which should furnish a regular succession of trained men to teach religion. At Ramah, at Bethel, at Gilgal, at Jericho these were gathered in companies, and "Samuel stood appointed over them."

This is the first mention, the first express sanction, not merely of regular arts of instruction and education, but of regular societies formed for that purpose—of schools, of colleges, of universities, of theological seminaries. Long before Plato had gathered his disciples round him in the olive grove, or Zeno in the portico, these institutions had grown up under Samuel in Judea. On this unique occasion, in this good state, with the whole atmosphere electrical with educational enthusiasm, it is impossible not to note with peculiar interest the rise of these the first places of regular religious and general education.

For one man to have inaugurated and methodized these three great innovations, constitutional government, national education, and a continuous succession of trained preachers, and to have given them stability and permanence, is an unique achievement, which confers upon its author everlasting renown and, looking to the subsequent effects of these institutions, impels us to pronounce Samuel one of the supreme benefactors of the human race.

My brethren of North Carolina, believe in the teaching method, and practice it with all your might in the home, in the school and in the pulpit.



MAYOR OSBORN
Chairman Reception Committee on the Part of the City of Greensboro.



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